

with which Athanasius attacks the Arians in "Letter to the African Bishops" makes his view of what took place at the Council exceedingly pect. He speaks of their "wiliness," and decries himself of the sarcasm that as they were cradle-ordure their arguments also partook of a sim character.* Most of the vilification in the open stages of the Arian controversy—at any rate most that which has survived—seems to have been on Trinitarian side.

The word "Homousion" had at length been uttered and, strangely enough, by Eusebius of Nicomedia, though it was soon to become the rail} cry of his opponents. He had employed it, parently, to clinch the argument against the Trinitarians, for, he said, if they declared the Son to be Very God, that was tantamount to declaring the Son was of one substance with the Father. Greatly, no doubt, to his surprise, it was seized upon by his opponents as the word which, of all others precisely crystallised their position and their opposition to Arianism. But before the fight began rage round this word, the moderates came forward with another suggestion of compromise. Eusebius of Caesarea read before the Council the confession of faith which was in use in his diocese, after having been handed down from bishop to bishop. The Emperor had read it and approved; perhaps, urged, it might similarly commend itself to the acceptance of all parties in the Council. The confession began as follows:

* (xyrot fJL ^v dot kn KOTtpiqs orv?§